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On קושיהו and קישי.

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IN the last number of the *ZAW.* (xvii. 348) Dr. Peiser has treated of the name קושיהו 1 Chr. 15¹⁷, which appears again 1 Chr. 6²⁹ under the form קישי. I can hardly think that he is right in supposing that this second form is an intentional change from the first, due to the feeling that such a name as 'Kōš is Yahu' smacked too much of "other gods." We have undoubtedly the same name in both cases, קישי standing for an abbreviated קושיהו (*i.e.* "קישי").¹ The LXX is interesting, in one of these passages at least. In 15¹⁷ it reads Κεισαίου (B) or Κισαίου (A and Luc.).² In 6²⁹ the ordinary reading is Κισά, B has Κεισαι, A Κεισαν.³ But Lucian has for this second name Κουσεί. We see, then, that the first part of the name varies between קוש and קיש. We have a number of such variants, as *e.g.* צוף and צוף 1 S. 9⁵ (LXX Σειφ, A and B) 1 Chr. 6²⁰; ⁴ חירם and חורם 1 Chr. 14¹; ⁵ קוליה Neh. 11⁷, but Ezra 10²³ קליה (LXX Κωλειά, Luc. Κωλίας); עירי 1 Chr. 7⁷, LXX Οἰρεί, Luc. Οὐρίας; ⁶ עירא 1 Chr. 11²⁸, LXX Ὠραί, Luc. Εἰρας.⁷

¹ Cf. Jer. 6¹¹, where the correct reading seems to have been וְהָמָתִי (LXX καὶ τὸν θυμὸν μου); the having been read by a later scribe as the abbreviation of יהודה, whence the Masoretic חמת יהודה. Cf. also Perles, *Analekten zur Textkritik des Alten Testaments*, p. 19; Gray, *Studies in Hebrew Proper Names*, p. 297, "קישי very uncertain."

² Lagarde, *Onomastica Sacra*, 172, 41.

³ Lagarde, *ibid.*, 172, 42. Kittel, in his edition of Chronicles (p. 66), in the Polychrome Bible, suggests קישי as the proper reading.

⁴ See Kittel, *a. l.*; Marquart, *Fundamente israelitischer und jüdischer Geschichte*, p. 12.

⁵ Kittel, p. 66. But חירן and חורן are not found on *Phoenician* inscriptions. The citation from Siegfried-Stade treats of *Palmyrene* inscriptions. The name occurs only once on a Phoenician inscription, the famous Baal-Lebanon patera (*CIS.* i. p. 25); cf. Ledrain, *Dict. des Noms Propres Palmyréniens*, p. 25.

⁶ Cf. 1 Chr. 20⁵ יעור and יעור.

⁷ Cf. also מיצא 1 Chr. 8³⁶, LXX Μαισά; שישק 2 Chr. 12², LXX Σουσακίμ (1 Ki. 14²⁶ שושק, K'thibh); אחומי 1 Chr. 4², LXX (B) Αχειμεί, (A) Αχιμαί,

Peiser is not satisfied with the usual comparison with *Kaus-malaku* (= Kōs-melekh), *Kaus-gabri* (= Kōs-gebher), names of Edomite kings found upon the Assyrian monuments. He finds upon a contract tablet of the time of Darius a name (*ilu*) *Ḳus-iadu* (= קושידע).⁸ Peiser also suggests that the birthplace of the prophet Nahum, אלקוש, contains the name of the same god; i.e. קוש + אל.

The question as to the connection of this *Ḳūš* with the Idumaeo-Arabic god *Ḳaus* is regarded by Peiser as not certain. But just for this region the name of the god is well authenticated. We have Greek inscriptions found in Edom with such names as Κόσγγρος (= קסגר), Κοσνάτανος (= קסנתן). Josephus⁹ mentions a Κοστόβαρος, whose ancestors were priests of Κόζε (= Ḳaus, Ḳuzah). Cf. קסנתן on a Nabataean inscription of El-Hijr;¹⁰ and קוסנדר on a Sinaitic inscription.¹¹ We have undoubtedly here the same god in the names found in the Bible, in Nabataean and Sinaitic inscriptions¹² and in Arabic tradition. Whether the brook קישון contains the same name, as Robertson Smith suggests,¹³ is yet in doubt.

This *Ḳaus*, however, appears in a different form also in Arabic, i.e. as *Ḳais*. The suggestion made by Wellhausen,¹⁴ "näher liegt freilich der Zusammenhang von Qaus und Qais," seems to have remained unnoticed. Even Hartwig Derenbourg, who has written a short memoir on the god *Ḳais*,¹⁵ has not noticed this; though he does suggest that the second part of the name אלקוש is connected with this *Ḳais*. He shows there that in the name of the wandering royal poet we have not the "man of the tribe *Ḳais*-Ailan," but "servant of the god *Ḳais*." Cf. such names as 'Abd-al-Ḳais (= גבריאל, אישבעל, אשבעל).

In looking over this article of Derenbourg's, however, I am surprised to find that he gives this etymology of Imru-l-Ḳais as a new

Pesh. אחימי שפיץ 1 Chr. 8⁵, if equal to שפיץ (Gray, *Studies in Hebrew Proper Names*, p. 95); ובידה and ובידה 2 Ki. 23³⁶ (Gray, p. 222); דותן ψ 39¹, (Ket. דיתן) LXX Ἰδοθου, Luc. Ἰδοθου, (once 1 Chr. 9¹⁵ Ἰδοθου. Cf. Kittel, p. 67). For interchange of *i*(ē) and *ō*(w), see Haupt, *The Assyrian E Vowel*, pp. 21, 22, apud Kittel, p. 80.

⁸ Hommel, *The Ancient Hebrew Tradition*, p. 73, cites a name *K'is-ili*; but he translates it "Gift of God."

⁹ *Antiquities*, xv. 7, 9.

¹⁰ Euting, *Nabatäische Inschriften aus Arabien*, p. 49; cf., also, Κοσαδapos.

¹¹ Euting, *Sinaitische Inschriften*, p. 56 (= קסנדר), Κοσβapos (= קסבנה), Κοσπαρχος (= קסברך); Wellhausen, *Skizzen* iii. 1.

¹² Wellhausen, *Skizzen* iii. 170.

¹⁴ *ibid.*, p. 77, note 2.

¹³ *Religion of the Semites*, p. 155.

¹⁵ *Le Poète anti-islamique Imrou-l-Ḳais*.

explanation. It is as old, at least, as the year 1843, when that splendid scholar Osiander propounded it in his *Studien über die vorislamische Religion der Araber*.¹⁶ It has been repeated by De Vogüé (1868),¹⁷ by Halevy¹⁸ (1882), by Schrader,¹⁹ by Baethgen,²⁰ and is to be found in the tenth edition of Gesenius' *Handwörterbuch*.²¹ In the same article, Derenbourg attributes to Wellhausen the comparison of קיש with Arabic *Ḳais*. But that also is to be found in the tenth edition of Gesenius, which appeared one year earlier than did the work of Wellhausen to which Derenbourg refers.

We must not confound this god, *Ḳaus* or *Ḳais*, with another Idu-maeen god mentioned by Josephus,²² *Κοῦς*, as has been done by De Vogüé,²³ Lagarde,²⁴ Neubauer.²⁵ We have in *Κοῦς* undoubtedly the Arabic *Ḳuzāḥ*, though the name occurs at too late a period for us to determine the connection between this form and *Ḳaus* or *Ḳais*.²⁶ As both words mean "bow," there may be some connection other than etymological between the two names.

Derenbourg goes still further and identifies this *Ḳais* with the Ζεὺς *Κάσιος* of the Greeks, which we find localized in the names of two mountains, one near Antioch and the other near Pelusium. In this he is also following De Vogüé; while Levy²⁷ and Scholz²⁸ connect it with the *Κοῦς* of Josephus. But we have here another Idu-maeen (?) god, קציו, found quite often on Nabataean inscriptions. Baudissin has already made this identification,²⁹ though he confounds קציו with *Κοῦς*. This god is found again in Arabic names of an

¹⁶ *ZDMG.* vii. 501.

¹⁷ *Syrie Centrale, Inscriptions Sémitiques*, p. 105.

¹⁸ *Les Inscriptions der Safa*, p. 321; although, at a later time, he withdrew this statement, *Rev. des Études Juives*, 1884, p. 16.

¹⁹ *KAT*², p. 603.

²⁰ *Beiträge zur semitischen Religionsgeschichte*, p. 11.

²¹ p. 743, s. v. קיש.

²² *Antiquities*, xv. 7, 9.

²⁴ *Symmicta* i. 121.

²³ *l. c.*

²⁵ *Studia Biblica* i. 224, 225.

²⁶ Tuch, *ZDMG.* iii. 200; Wellhausen, *l. c.*, pp. 77, 171; Baethgen, *l. c.*, p. 12.

²⁷ *ZDMG.* xviii. 631.

²⁸ *Götzendienst und Zauberwesen bei den alten Hebräern*, p. 144. Lenormant, *Gazette Archéologique* vi. 143, seems also to hold the same view. I have these two citations from Drexler's article "Kasios," in Roscher, *Lexicon der griechischen und römischen Mythologie* i. 971. Cf. also Blau, *ZDMG.* xxv. 575.

²⁹ *Studien zur semitischen Religionsgeschichte* ii. 238; Wellhausen, *Skizzen* iii. 62; Baethgen, *l. c.*, 104, 304. Even though this may, in several cases, be the name of a man (Nöldeke, *ZDMG.* xlii. 475; *CIS.* ii. Nos. 165, 174; *Rev. Sémit.* v. 83), the name was in its origin theophorous.

early period, *e.g.* 'Abd-Ḳuṣai. The name is found at a very much earlier period. Assurbanipal, in his celebrated campaign into Arabia, mentions³⁰ a place Ḥirata-Ḳazaï (or Kaṣaï). I think that Lenormant³¹ was right in seeing here the name of this same god קַצְיִי; the first part is, of course, to be connected with the Syriac הַרְתָּא, a camp, from which the name of the celebrated Arabian city is derived.³²

In conclusion, I should like to suggest the connection of this name with that of the mysterious sect mentioned by Hippolytus, Origen, Theodoret, and Epiphanius, — the Elkesaites.³³ Chwolsohn has tried to explain this name as equivalent to the Arabic al-Ḥasiḥ, mentioned by al-Nadīm as the founder of the Mu'tazilite sect.³⁴ The pronunciation of the Arabic word is, however, entirely uncertain; and the Greek transcription does not at all agree with the letters. This was stated long ago in the notes to the *Fihrist*.³⁵ Now Epiphanius says expressly that the founder of this sect lived in Idumaea. Ηλξαι, Ηλξαιος, Ηλξα, and Ηλκεσαι would be almost a transcription of אֶלְקַצְיִי. We, certainly, need not lay too much stress upon the report that this was the name of a man. The Elkesaites would take their name from the name of the god they worshipped, or, at least, which their fathers worshipped, — just as the other sect mentioned with them, the Σαμψαῖοι, took their name from the god שַׁמֶשׁ.

³⁰ In the cylinder R^mI, vii. 109.

³¹ *l. c.*

³² Nöldeke, *Geschichte der Perser und Araber*, p. 25.

³³ See the citations in Chwolsohn, *Die Sabier* i. 116 seq., 806; Sprenger, *Das Leben und die Lehre des Mohammod* i. 30, 101.

³⁴ Flügel, *Kitāb al-Fihrist* i. 340; Chwolsohn, *l. c.* ii. 543.

³⁵ ii. 177. Renan, *Histoire des Langues Sémitiques*, 4th ed., p. 343, has the same etymology as Chwolsohn; Geiger, *ZDMG*. xviii. 825, thinks of אֶלְקַצְיִי, and Blau, *ZDMG*. xxv. 569, of el-Chozâ'i, "dessen Namen . . . auf Verwandtschaft mit dem Sektirer Amr b. Loheij el-Chozâ'i weist."